

AN INTERVIEW WITH ARNOLD R. TRIMMER:

A CONTRIBUTION TO A SURVEY OF LIFE IN CARSON VALLEY, FROM FIRST SETTLEMENT THROUGH THE 1950S

Interviewee: Arnold R. Trimmer and Laurie Hickey

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Description

During the winter and spring of 1982, Kathryn Totton guided Arnold Trimmer through an oral autobiography for the University of Nevada Oral History Program. The result was an impressively detailed work over five hundred pages in length containing much valuable information about life in Genoa, Nevada.

When the Oral History Program took up another research project in Carson Valley in 1984, Mr. Trimmer, who had lived in the valley since 1909, was reinterviewed. In this volume, Trimmer focuses on three topics: the family and ranch of Emmanuel Laverone, an Italian immigrant who homesteaded in the southern Carson Valley in the late nineteenth century; the Hansen and Park Sawmill, which was the last of the small steam-driven mills to operate out of any of the canyons above Carson Valley; Indians, blacks and Chinese living in Carson Valley through the 1930s.

Two appendices relating to the Hansen and Park Sawmill are attached to the text of the interview. In the first, Laurie Hickey, a distant relation to the mill's owners, passes on family history about the sawmill and its operation. The second appendix is a compendium of documentary information which pieced together the mill's name, location and approximate dates of operation which had been fixed through oral history and archaeological investigation. A videotaped documentary on this research is available through the University of Nevada Oral History Program.

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DEPARTMENT OF INTERIOR, NATIONAL PARK SERVICE AND THE
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An Oral History Conducted by R. T. King
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University of Nevada Oral History Program

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PREFACE TO THE DIGITAL EDITION

Established in 1964, the University of Nevada Oral History Program (UNOHP) explores the remembered past through rigorous oral history interviewing, creating a record for present and future researchers. The program's collection of primary source oral histories is an important body of information about significant events, people, places, and activities in twentieth and twenty-first century Nevada and the West.

The UNOHP wishes to make the information in its oral histories accessible to a broad range of patrons. To achieve this goal, its transcripts must speak with an intelligible voice. However, no type font contains symbols for physical gestures and vocal modulations which are integral parts of verbal communication. When human speech is represented in print, stripped of these signals, the result can be a morass of seemingly tangled syntax and incomplete sentences—totally verbatim transcripts sometimes verge on incoherence. Therefore, this transcript has been lightly edited.

While taking great pains not to alter meaning in any way, the editor may have removed false starts, redundancies, and the “uhs,” “ahs,” and other noises with which speech is often liberally sprinkled; compressed some passages which, in unaltered form, misrepresent the chronicler's meaning; and relocated some material to place information in its intended context. Laughter is represented with [laughter] at the end of a sentence in which it occurs, and ellipses are used to indicate that a statement has been interrupted or is incomplete...or that there is a pause for dramatic effect.

As with all of our oral histories, while we can vouch for the authenticity of the interviews in the UNOHP collection, we advise readers to keep in mind that these are remembered pasts, and we do not claim that the recollections are entirely free of error. We can state, however, that the transcripts accurately reflect the oral history recordings on which they were based. Accordingly, each transcript should be approached with the

same prudence that the intelligent reader exercises when consulting government records, newspaper accounts, diaries, and other sources of historical information. All statements made here constitute the remembrance or opinions of the individuals who were interviewed, and not the opinions of the UNOHP.

In order to standardize the design of all UNOHP transcripts for the online database, most have been reformatted, a process that was completed in 2012. This document may therefore differ in appearance and pagination from earlier printed versions. Rather than compile entirely new indexes for each volume, the UNOHP has made each transcript fully searchable electronically. If a previous version of this volume existed, its original index has been appended to this document for reference only. A link to the entire catalog can be found online at <http://oralhistory.unr.edu/>.

For more information on the UNOHP or any of its publications, please contact the University of Nevada Oral History Program at Mail Stop 0324, University of Nevada, Reno, NV, 89557-0324 or by calling 775/784-6932.

Alicia Barber
Director, UNOHP
July 2012

ORIGINAL PREFACE

The University of Nevada Oral History Program (OHP) engages in systematic interviewing of persons who can provide firsthand descriptions of events, people and places that give history its substance. The products of this research are the tapes of the interviews and their transcriptions.

In themselves, oral history interviews are not history. However, they often contain valuable primary source material, as useful in the process of historiographical synthesization as the written sources to which historians have customarily turned. Verifying the accuracy of all of the statements made in the course of an interview would require more time and money than the OHP's operating budget permits. The program can vouch that the statements were made, but it cannot attest that they are free of error. Accordingly, oral histories should be read with the same prudence that the reader exercises when consulting government records, newspaper accounts, diaries and other sources of historical information.

It is the policy of the OHP to produce transcripts that are as close to verbatim

as possible, but some alteration of the text is generally both unavoidable and desirable. When human speech is captured in print the result can be a morass of tangled syntax, false starts and incomplete sentences, sometimes verging on incoherency. The type font contains no symbols for the physical gestures and the diverse vocal modulations that are integral parts of communication through speech. Experience shows that totally verbatim transcripts are often totally unreadable and therefore a total waste of the resources expended in their production. While keeping alterations to a minimum the OHP will, in preparing a text:

- a. generally delete false starts, redundancies and the uhs, ahs and other noises with which speech is often liberally sprinkled:

- b. occasionally compress language that would be confusing to the reader in unaltered form:

- c. rarely shift a portion of a transcript to place it in its proper context; and

- d. enclose in [brackets] explanatory information or words that were not uttered

but have been added to render the text intelligible.

There will be readers who prefer to take their oral history straight, without even the minimal editing that occurred in the production of this text; they are directed to the tape recording.

Copies of all or part of this work and the tape recording from which it is derived are available from:

The University of Nevada
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INTRODUCTION

During the winter and spring of 1982 Kathryn Totton guided Arnold Trimmer through an oral autobiography for the University of Nevada's Oral History Program. The result was an impressively detailed work over 500 pages in length containing much valuable information about life in Genoa, Nevada. When the Oral History Program took up another research project in Carson Valley in 1984, it seemed wise to consult again with Mr. Trimmer, who has lived in the valley since 1909.

Arnold Trimmer was born in 1904 into a family of farmers and ranchers. Although he is a graduate of Heald's Business College and has taken commercial law courses from the University of California, Mr. Trimmer continued in the family ranching tradition. He has also served as chief of the Genoa V.F.D. [Volunteer Fire Department] and as water master for Genoa. Mr. Trimmer possesses an extraordinarily retentive memory and keen powers of observation. Perhaps more important, he has paid attention to the natural and social environments in which he has lived

and has listened closely to accounts handed down by older relatives and friends. As a result he is an uncommonly valuable source of information about people, places and events that have not been well documented in writing.

In this 1984 interview Arnold Trimmer focuses his attention on 3 major topics, put to him by the interviewer. In order, they are:

1. The family and ranch of Emmanuel Laverone, an Italian immigrant who homesteaded in the southern Carson Valley in the late nineteenth century. Mr. Trimmer's mother and grandparents knew the Laverones, and one of the Laverone daughters eventually married into the Adams family in Genoa near the turn of the century. The small Laverone homestead provides a vivid contrast with the extensive spreads of some of the old, established German families in Carson Valley.

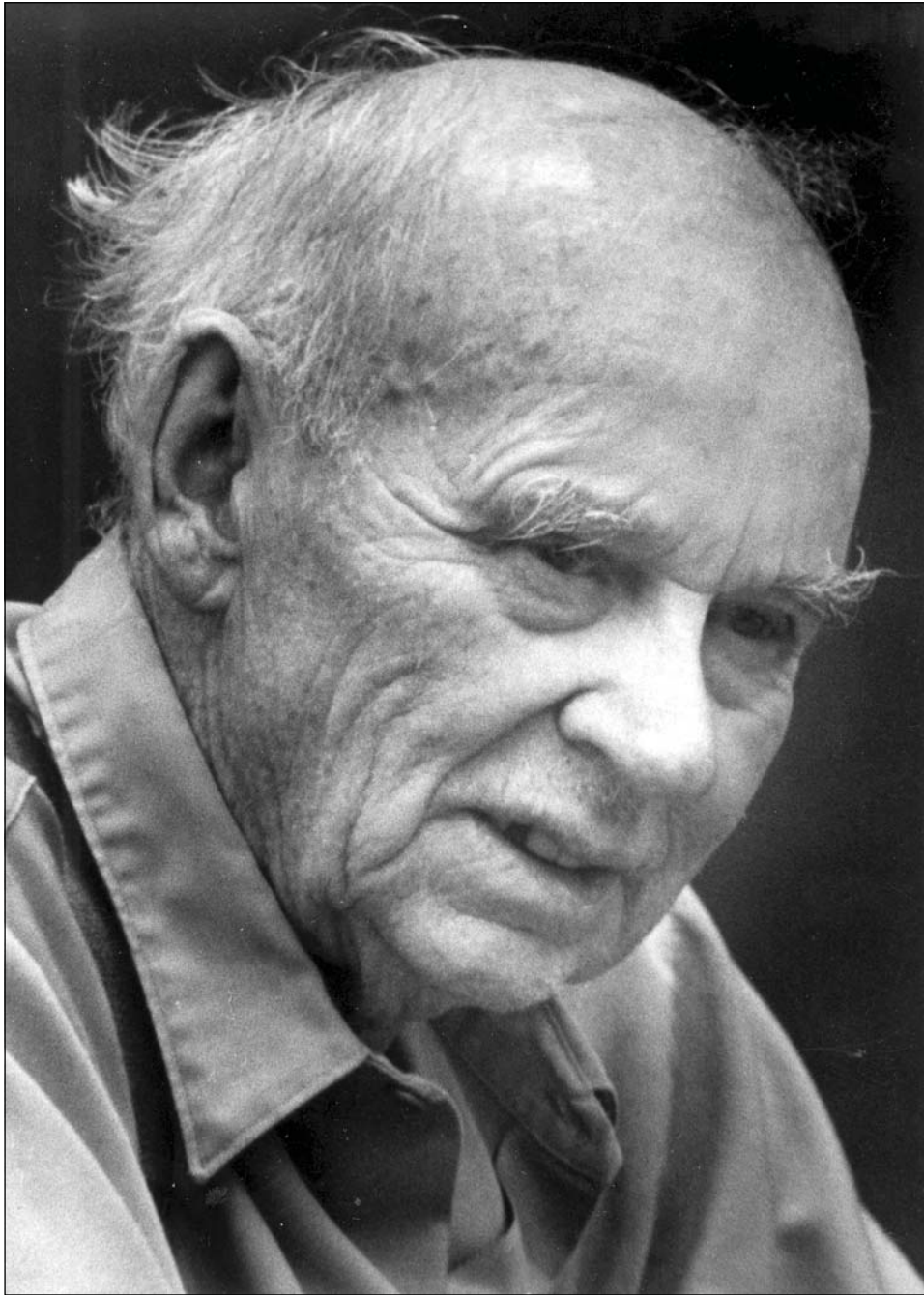
2. The Hansen and Park sawmill, which was the last of the small steam-driven mills to operate out of any of the canyons above Carson Valley. Mr. Trimmer had no direct

knowledge of this mill, but he knew a number of the partners and employees. In addition he provides an excellent description of small scale sawmilling in general along the slopes of the Carson Range at the turn of the century.

3. Indians, blacks and Chinese living in Carson Valley through the 1930s. Mr. Trimmer draws upon both personal knowledge and family history to describe people and events that are illustrative of minority life in the valley.

Two appendices are attached to the text of the interview, both of them relating to the Hansen and Park sawmill. In the first, Laurie Hickey, a distant relation to the mill's owners, passes on family history about the sawmill and its operation. The second appendix is a compendium of documentary information pieced together by R. T. King once the mill's name, location and approximate dates of operation had been fixed through oral history and archaeological investigation.

A photograph of the sawmill, provided by Beatrice Jones, is bound into the text; it was this photo that stimulated King and Dr. Eugene Hattori of the Desert Research Institute to pursue information in depth about the sawmill and its place in the economy of Carson Valley. A videotaped documentary on this oral history/archaeology research is available through the University of Nevada Oral History Program.



ARNOLD R. TRIMMER
1984

AN INTERVIEW WITH ARNOLD R. TRIMMER

R. T. King: We have already done a very lengthy interview with you about Genoa and about your own life. Today we're going to be talking about some specific topics. In the course of the research we're doing here in the Carson Valley we've come across some items that are of considerable interest, and I think you can provide some background information on them. Let's start with what's called the Laverone ranch, which was out on the land that now belongs to Fred Dressler. What can you tell me about the Laverone family and about their operations down there?

Arnold R. Trimmer: The father was quite a gardener; sold produce around. And of course, they had a few dairy cows, which was common to every place in those days, including my own home in Diamond Valley and my mother's home in Wade Valley to the south. Laverone family children often came up on a Sunday to visit my mother's home named Vallem, which is in Wade Valley to the south of them—a small valley itself about a mile in length, maybe a half a mile wide at the center part.

My father, along in the 1890s, worked there along with the brother and mother. He said they often took [the Laverone] children home, because their father said the horses had to work during the week in the garden and that they had to rest on Sunday. So the children always walked up the distance that way. Of course, they'd been used to doing quite a bit of walking, because they had to walk across the valley to Fairview school, which was quite a little ways to go to school—5 miles.

The older of the sisters, Katie Laverone, was married to Mr. William Adams here in Genoa. She was Rufus Adams's mother, you see. She was the oldest of the family. She came there and worked for the elderly Adams family, and then married William, the son, later. Then she helped her 2 younger sisters go to a normal school in San Jose; one become a teacher, and of course, she in turn helped the other sister.

As time went on, the name down there became known as La Vern. In fact, after Rufus Adams's mother had passed on, I helped him a lot with various things—we worked back

and forth and shared work and made a little extra help once in a while—and he said he run onto an article in his mother's trunk about Mr. Laverone going back to Italy and getting run over in an accident. He was struck on the street with a car in St. Louis. And he can't quite figure out, he said, why his mother had had it [the name] that way, when that was the name the family was known by here. He said he never knew that the sisters had changed the name when they went to teaching! [laughs]

Oh, to LaVern?

Yes.

He knew his mother as LaVern, not as Laverone?

Well, he knew it as LaVern; he didn't know the Laverone part. All he heard the other sisters refer it as was LaVern, and he was kind of at a mystery as to why they had this article in the trunk—the newspaper clipping about this Mr. Laverone getting struck and killed in St. Louis when he was on his way back to Italy.

Let's see if we can put some of this in chronological sequence now, before we develop any more details on it. Lets go back with the beginning. Do you know when the Laverone family came to the Carson Valley?

They were there when my mother was a youngster, along in later 1870s. Just when they come here I couldn't say, because my mother was born in 1869.

They were there when she was a young girl in the 1870s?

Yes, when she was a young person, along within the later seventies, eighties.

Do you know what Mr. Laverone's name was? What was his first name?

Right now I can't think of it.

Do you know what Mrs. Laverone's name was?

Well, I know the older daughter was Katie; the one that married William Adams.

Were they both from Italy—both of the parents?

Yes, they were an Italian family...or French-Italian.

You wouldn't have any idea of what part of Italy they came from?

No.

Did they speak Italian or English? Do you have a recollection of that?

Well, of course, coming up to their home, they'd speak English, but probably in the house they likely spoke a lot of Italian, as most of them did in those days—they spoke their native tongue.

And there were 3 daughters in the family?

Three daughters and a son.

You have given me the name of one of the daughters as Katie. Was she the eldest daughter?

She was the eldest. And the son was John... Johnny, as they referred to him.

And you don't know the names of the 2 sisters who went to San Jose?

I'm trying to think of the one that I met different times when she had been here

visiting at the Adams's. They're all passed on, all the Laverones.

Do you know if they had any offspring?

No. The only one that married was Katie. The other sister—the one that lived the longest down in San Jose—used to come up, and she and Katie's son, Rufus, would take a trip sometimes out to Yellowstone Park and occasionally up to Canada and around that way in between the first and second crop haying, generally. I've seen her different times, but right now I can't recall her name.

As a boy or as a young man, were you ever out on what was the Laverone farm?

No, I was never on the property. I've seen where they lived on the little bit higher land that way on the southeast side of Carson Valley. But I was never on the property myself.

You mentioned earlier that the father of the family—the patriarch—was a renowned gardener. Can you tell me more about that?

Well, he really, I guess, knew his business taking care of a garden. Because he always seemed—between the garden and milking a few cows—to make their living that way, and the hay.

You say he had an extensive vegetable garden?

Yes. The family all worked on the garden. The older daughter, Katie, I knew here, she would always raise quite a garden there at the Adams ranch and had quite a little flower garden, besides.

What kinds of produce would they raise for sale?

Then carrots sold very readily for the mining operations, because they'd carry. Of course, potatoes sold in the fall. Beets would be another thing that would be hardy and be transported that way.

Where would be the place they would sell most of their produce?

Some of it was peddled in the valley, and a lot was sold and went out like them Bodie mines was running, and Masonic. Then there was also quite a little bit of work in Alpine County at various times in mining... such as Monitor was later. It was a ready market that way for quite a bit of garden produce, on account of the mining that was going on.

I know that most of the ranches that were in the Carson Valley had gardens of one kind or another, usually for their own use; but I have not run across many mentions of somebody who was involved in gardening for purely commercial purposes, such as Laverone.

Apparently, it would be a little warmer across that area, and the same way on the west side of the valley from there. I've heard of a gardener by the name of Peterson that raised some produce and sold on the west side over near Fredericksburg. Apparently there was a strip that way across the way the wind currents moved from the mountains that it was a little warmer than a lot of the valley, and they got by and didn't have as much frost.

The Laverone family appears to have moved out in 1902, if we can trust the auction account in the newspaper.

Yes, that's right.

Do you have any idea what the circumstances surrounding that decision may have been?

No. I imagine the mother was probably the one that helped instigate the move, because the daughters were teaching in San Jose schools by then, you see. She was wanting to go down where her 2 daughters were. The father, apparently, wasn't too interested in moving, because it wasn't too long later that he struck out on his own to go back to Italy, and then got struck with a car in St. Louis and was killed there.

When they were [living on the Laverone farm in Carson Valley] they visited up to where my mother's home was with the Vallem family there in Wade Valley to the south. I know about the last time when my mother came to see Katie, she showed a strip of cloth in the front of a dress with buttonholes. [Katie] said that was the first party dress she had, and my mother had sewed the buttonholes for her. She kept it for a sample to look at after the dress wore out. She had it in her basket with the sewing.

Mother just sewed real even and nice... made nice, pretty-looking buttonholes. [Katie] said she always kept it as a sample to look at, when she was making dresses for her own later. She said that was her first party dress she'd had.

I haven't come across mention of very many other Italian families here in the valley. Was there a sizable Italian population? Do you have any recollection of an Italian community?

Mostly there were a few Swiss...maybe Swiss-Italian. I don't think there were too many that way in Italian. It was mostly German families that came in, see. "Dutch Fred" Dangberg paid the way over for a lot of them, and then they worked for him to

reimburse him for their trip coming to this country. Then he also got them to file claims for land, which they turned over to him a lot.

Well, that's not exactly legal, is it?

No. But then he managed to get by, except in the case of the Mack family. Mack got a little more educated, and he kept the land, so they wasn't on too good of terms. [chuckles]

What about the Springmeyer family? I understand that they did the same thing....

Yes, I think they did. There's a few that way that found out they wasn't obligated to deed property over that they'd taken up that way.

So there wasn't a very large Italian population?

No, it'd be quite small.

The other element of the farm that the Laverone family held seems to have been that it was a dairy farm. Is that your recollection?

Yes. And it goes way back before the cream separator was invented or used. They used the pans to set the milk out, and as cream rose to the top after setting overnight, they'd skim the cream off. Then, generally, in most of the places they used a churn and churned their own. Eventually there got to be some creameries started up, and then they started to go more to taking the milk to the creameries. The creamery had a separator, and they took in whole milk. And then the smaller separators come out, and the individual farms begin to buy the separator. They'd separate the cream and just take the cream in, and they'd feed the skim milk to pigs.

We had a dairy around here for a long time after we moved here. We run around 30

cows that way and had a milker. They varied, the different number of cows between the ranches, but a lot of them around considered one milker could handle about 30 cows. And it was all cases of hand milking in those days, before milking machines came in.

Did your mother ever talk to you about the various structures that may have been on the Laverone property? I wonder what their house was like.

No, I never heard my mother say anything about what the house was like or anything that way.

We have not found a lot in the way of remains down there. We've gone and looked at that site. The most prominent feature appears to be a stone cellar, which is to be expected, but it isn't necessarily a cellar; it could be a dugout structure, as well. We don't know for sure what it is. You haven't heard from anybody in your discussions of the Laverone family what number of buildings they may have had, or the character or quality?

A lot of times a stone cellar could be used for storage of vegetables and potatoes in the winter. And then sometimes some had [them so milk would] keep a little cooler; so the cream would raise a little easier, where it would sour too quick in the summertime.

I've heard references to a suspension bridge that they apparently had across that branch of the Carson River that's right there. Not a very large one, but a small bridge suspended by cables. Do you know anything about that?

Well, they would have to cross the rivers. I don't say that I know anything about it, but they would have to cross the river from where

their place was to come over to the Fairview school. I heard Katie say about their walking across the fields to come to school; must have had quite a hike.

You don't have any idea how large the farm was, do you?

No, it was a comparatively small place; I wouldn't say.

Did your mother or Katie Laverone ever talk about the presence of Washo Indians on their land?

I never heard their mother mention about it. They just come up and have a visit in the afternoon and play with children, which were Mother's family. They used a team to take them home later in the day because they'd hate to see them walk back home.

In later years in this century, it appears that there were a fair number of Washo families who were living on what was then the Laverone site. Do you have any knowledge of that? Can you tell me anything about that?

I know the Indians'd come around by my mother's home there in Wade Valley and the same way at our home in Diamond Valley. And some of the Indians made their regular trips around—chores and washing and things went on. But I don't know much about just where they lived.

I can't think of any other questions about the Laverone family that you might be able to answer, but that doesn't mean there aren't some. Can you think of anything that comes to mind as we've been having this conversation that you think would be a useful addition to our understanding of either the Laverone family

or the character of their farm and the land that it sat on?

It wasn't too large a place, because, you see, they just had the few cows he milked himself, and spent the rest of the time during the growing season that way in the garden and that. So of course, that was limited.

I know it's too much to expect of you to remember the ages of any of these people, but I'm wondering if you know which ones were contemporary with some members of your own family? You mentioned the 2 sisters went to San Jose; were they the same age as your mother or younger, or what?

They were probably younger. I think Katie was more near my mother's age, and she could have been a little younger than my mother, I would say.

And your mother was born in 1869?

Yes. I'd say they were all younger in proportion that way.

The archaeologist who is helping me on this project [Dr. Gene Hattori] and I have been to the site of the Laverone farm. We are satisfied that it was occupied up into the 1930s by other people, not the Laverones. Do you have any knowledge of who may have occupied it and when?

Not afterwards. My family sold the Diamond Valley property and they went north up through the state of Washington as far as the Canadian line...traveled with a 4-horse team. Then they came back, and the property at Genoa that Frey had was for sale. My father and mother bought that, and they moved here on August 16, 1909.

So I didn't have any contact or any more about that up in that area. Except that Katie, of course, lived out here about a mile and a quarter north of [Genoa]. We'd see her once in a while, and she'd stop in and see us, as she was well acquainted with my mother from earlier days.

The next thing that I'm interested in is what we're calling the Hansen-Park sawmill, but I understand that it was once referred to as the Allerman-Park sawmill. It's hard to tell who actually owned it; certainly the Parks did, but as to whether it was the Hansens or the Allermans, I'm a little confused. Do you know anything about it?*

Well, William Hansen married a sister of Dave Park's.

It's not the same Hansen as the ones who owned the Hansen saloon over here across the street in Genoa, is it?

No, that's an entirely different family. This Hansen lived on the ranch just south of the Allermans on the ranch property there.

I know you won't have any first-hand knowledge of the sawmill, but surely you've talked to a number of people. I understand you were a friend of Dave Park's.

Yes.

And he was one of the owners of the sawmill. Perhaps you can tell me something about the creation of that mill to begin with and then its operation. Do you have any idea about when it would have been constructed?

*See appendices.

No, I don't know anything in the way of exact time, except he was apparently a young man at the time when he was working in the sawmill and had connections with it. Because when I knew him, it was along about 1950, and then we were associated as trustees in the Mottsville cemetery. He was buried there in the cemetery; you'd have to check on the ages that way on the marker. One of his sisters had married a Hansen.

Have you ever talked to anybody about what market that sawmill served? What was its purpose?

Well, they was selling lumber locally around the valley, because it was team hauling quite a little ways to go farther. I rather think that would go in the days a little before the railroad come in into the valley, and so they'd be mostly to supply the local demands for lumber...might say as far as Carson or so.

Do you know anything about the details of the operation? I'm interested in such things as whether or not people actually lived out there, or whether they would, in a sense, commute—go up to work during the day and then return in the evening?

I'd say that they no doubt had cabins up there where some of them lived most all the time around the mill. Of course, it wasn't too far back out in the valley, but then pretty near every mill that I knew of there was always generally someone who lived around the mill. They had usually a log cabin built first. And then with the mill running...then they went into using boards for construction.

I've heard it said that the mill ceased operation in 1904, although I'm not sure that's an

accurate date. What's your opinion, and what's it based on?

Well, it would sound reasonable. It'd be right around that time; that is when they'd stop cutting.

Why would they quit right around then?

Well, probably they'd used up the available trees that were around close they could get out handy.

This is just conjecture, though?

I never heard Dave [Park] actually say.

Well, we took you up in the truck when we went up and discovered the site of the mill. As you know, we found a lot of severely twisted cast iron and cast steel that had been bent all out of shape, perhaps due to the exertion of tremendous pressure or heat. We are wondering whether or not the boiler may have exploded. Do you know anything about that?

No, I don't know; I never heard him say just why [the mill ceased operations]. It was usually the case that they'd cut out the timber that was handy to get out. They'd get back where it didn't pay that way, because they was using a lot of teams in that day in bringing it out, and it was limited that way to the distance and along the side hills where the timber would often get into the mill.

Then Dave had an eye injury as a result of using a pair of horseshoe pliers and tapping them with a hammer and cutting off the rivet on the tug on a harness; and the rivet, when it broke loose, flipped out and the sharp part struck him in the eye. He lost his eye as a result. That happened, he said, at the mill.

Did he ever give you any idea of the approximate size of the crew?

No, he never went into detail about it, and I didn't really think to ask him! [chuckling]

Well, I'm sure you wouldn't have had any interest until we began asking these questions.

No.

There were apparently only 3 steam-driven sawmills of any size....

Right close around this general area, yes. Till you got back up on top from Jacks Valley. There's quite a little sawmill set up in there and the last I knew of it, people name of Anderson ran the mill. The machinery in that was pretty much all moved out when I saw it, although there was quite a bit of sawdust still showed.

Any mills further to the southern end of the Carson Valley?

Yes, between Woodfords and Markleeville there was a mill that was run by William Koenig. See, he was the brother-in-law of my dad. My dad worked for him there at different times to help him come back from 1904 on, between that and 1909, and shortly afterwards he sold and he moved up to Klamath Falls. That was one of the last mills around locally run that I can think of right at the time.

You went up that canyon with us where we found the Hansen mill. What do you call that canyon? What's the name that was always given to it here in the Carson Valley?

I never heard any particular names for the smaller canyon.

We have a name for it on the topo map. I wanted to see if there was another name. It's called Taylor Canyon on the topographic map. Do you have any idea for whom that would be named? I've never heard the name Taylor before in this valley.

I know a man by the name of Taylor is around, but I never knew if the canyon was named after him or not. He worked occasionally up there in Alpine County and was around Woodfords quite a bit, Markleeville, then later moved down to around Jackson.

During your lifetime, have you ever known or heard about or talked to anybody else who worked on that sawmill or was associated with it?

No. The 2 principal ones would be Hansen and Park.

And I understand that the Morrison family was heavily involved in it as well.

Yes, I agree with you. Martin Morrison worked around the steam engines a lot so he no doubt handled the engine that way. He was an engineer. He worked in the fall with thrashing crews and run the steam engine when I knew him. He always ran the steam engine. He kind of specialized in that kind of work. There kind of really was a relationship between him and Hansen, you might say.

Apparently there was a relationship among all 4 families: the Morrisons, the Hansens, the Allermans and the Parks.

Is there anything else that you can tell me about either the operation of the sawmill or the people who were involved with it, or what

happened to the lumber after it was milled? Anything that relates to that mill.

The only thing is that it was sold locally; they hauled lumber down and sold locally around the valley—probably as far as Carson City—because it didn't pay them to haul too far. And of course, it apparently ceased operation before the railroad had been built to Minden.

Fred Dressler is related to Dave Park, too, on his mother's side....

Yes, that's right. His mother was the other sister. Dave had two sisters; there was 3 children in that family. There was 3 Parks families lived close there. There was Dave and Hugh and Joe Park, and the older ones that came from Germany.

Fred seems to believe that the mill may have been moved and used somewhere else, although he's a little bit vague about that. He thinks it may have been in operation as recently as 1910 or 1911. He's not sure, but for some reason that has stuck in his memory.

I couldn't say, I don't know on that score.

Well, it would appear, then, that by the end of the first decade of the twentieth century there weren't any more operating sawmills along this side of the Carson Valley?

That was about the end of the sawmill. The timber had been cut out; it wasn't too available—that wood suitable for sawing.

Well, I've got a couple of other topics I'd like to take up with you that don't have much to do with structures. They have a lot to with what might be called social history here in the valley.

I understand that there were several black families that lived here. There was a Robinson family, for one, I believe.

They were a Negro family in town. My father rented land from them down here between the river that way adjoining us to the east on the north side of the road.

We rented from the Robinson family widow who was living here then. Her husband got a patent on part of that land that was originally a part of the second land claim; that was too much to get a patent to when you got a patent on the eastern part of it. Too much land involved. Name of Tempe Robinson, I think. It shows that he got a patent along in the 1860s to a part in between the rivers and come over and adjoined ours, which was all originally claimed under the second land claim in the state. When they first marked out it went clear to the main river. It took in too much territory for one person to secure a patent.

What do you know about Mr. Robinson? Where did he come from?

That part I don't know because I only knew her. He had passed on when we come here. The widow was living up in town here.

What was her name?

Well, I only heard her called Mrs. Robinson and her husband was Tempe, the way it shows in the patent.

Have you ever heard anything about the operation?

It was mostly pasture land. It didn't go in as to farming; they just rented for pasture. She had a little garden in her home up here.

How many children did the Robinsons have?

She was here alone. At the funeral, there was other Negroes come in. There was quite a number here, so apparently she had a number of relatives, but they didn't live around here at the time we moved here. She was living here by herself. She's buried here in the Genoa cemetery.

I know there were some other black families that lived along here....

There was some that came up, you see, following the Civil War. I believe that was it. Some that were part white. They were mulattoes, they were called.

What was their name?

Let's see...Barber was one. They lived about a mile from where my folks did in Wade Valley. Then there's the Palmer family here in the valley. They were part Negro. Then there's another by the name of Church. The families were related, I recall, more or less.

Do you know what part of the country they came from?

They came out following the Civil War, as I gathered it.

Just came out of the South? That's all you know?

Yes, they're from that area.

What sorts of things were they involved in?

They'd ranch property and hay and cattle, livestock that way.

All just general agricultural enterprise?

Yes, they was all general farming. Of course, there was a few dairy cows that each place milked.

What was the relationship among them and the whites in the community?

They got along very well with the whites. Like this Palmer family helped many a white family get going through to California. They were really quite generous and helpful. I heard my dad say, "Come by anywhere near noon, you didn't get by. You had to stop and have dinner and they'd find out everything you knew." They kept well posted on local history.

If you were riding by?

Yes. They'd get [travelers] to stop near mealtime or noon; they'd have them stay with them and have lunch.

Did you go to school with any of the offspring?

No, they were all older than I. In fact, I'm not sure what some of them was here way back in the 1850s, before the Civil War.

I would imagine that there weren't as many Washos around Genoa as there were around some of the other communities in the valley.

Well, they moved back and forth here. Of course, the Indians my folks knew up there would come in and get a meal here when I was a little youngster.

Indians that your folks knew at the other end of the valley?

Yes, from around Wade Valley and Diamond Valley and Woodfords.

The relationships continued among the Washos and your family?

Yes. They'd come down, come around, get the meal and go out and sit in back by themselves and eat their meal outside. There'd be sometimes 5 or 6 in a group or so.

Was there any particular place here in Genoa where they would gather?

Well, there was 3 Indian buildings back down to the south edge of town. It's grounded and dug out now—a gravel pit. Generally always an Indian family or 2 were living there most of the year around, and sometimes others would move in or out during different times of the year. Indians worked around at the different ranches. There was one who worked here quite a bit, name of Wade. That particular family came over from California; it was really a Digger family from around Placerville, California. There was some of the family living around Woodfords.

You say there were 3 Indian buildings. Can you explain that to me in some detail? What do you mean by Indian buildings?

They had small houses where Indian families lived. They were built quite close together up here on the edge of the hill. They had water and springs down there crossing the pasture; they had to pack [the water] up to their houses.

Who would have built the buildings?

They was built by the Indians.

Did they look the same as buildings that white people would build?

Some small houses out of wood, 1 or 2 rooms...3, maybe.

Are there any photographs in existence of these buildings that you know of?

I don't know of any.

You suggested that the buildings were used by different families over time. Was it sort of a communally held...?

Well, it must have been, because occasionally they did change. The Wade family lived in one, and sometimes they're gone, and sometimes you'd see another Indian family here. So they kind of changed and moved around depending where they were working, I guess.

This is during your lifetime?

Yes. It was back before Dresslerville started up.

So, when Dresslerville started...?

Then most of them moved over to Dresslerville. There's only occasionally a family or so over this way after that.

Do you think that was true throughout the valley once Dresslerville started?

Yes. I think quite a bit of them collected over there in buildings. I think the government put up a few of the buildings. They made quite an Indian community.

Are there any specific Indians that you remember better than others? Did your family have any particular Indian friends or were there any that made an impact on you?

There was the Wade family I knew the best because they'd work here on the place, some of them. In my early teens Fred Wade would come here.

What kind of work would he do?

Just regular farm work. They referred to themselves as of the Digger Indian tribe from around Placerville. They moved over here.

In your eyes was it possible to tell them apart from Washo Indians?

No. They all appeared the same as far as I know.

Behavior was the same, too?

Yes. Of course, they used more acorns there. They packed over and brought acorns and used that to mix with pine nuts. Did quite a bit of their food that way. There were pine nuts. Old mahalas [Indian women], they used to bring home quite a bit of acorns from down around the Placerville area.

Would they bring them into Genoa to trade?

No, to the Indian camps. They just used them all themselves.

Tell me what you remember about that. I'm really fascinated by that whole trade network between the Washos and the Digger tribes.

The acorns were bitter ordinarily. They kind of had to soak them to where they could use them. Then they'd grind them, generally mix them with the pine nuts and make cakes out of them, which they cooked in the little puddle of hot water they'd have along the edge of the creek or springs and roll in hot rocks to

heat it. Apparently it didn't take much heat to cook them. The one mahala, after they'd been in for a while she'd flip them over with her big toe; her cakes, she turned them.

How were the acorns traded? Did the mahalas bring them over here?

Yes. The mahalas made trips over. They packed them back; they packed back several loads. They said they'd pack, wait, and then go back. Back and forth, moving, they said, always in sight of where they'd left the load of the next one that way. Bring out quite a little bit that way, pack it back; and then later they got more horses and I guess they began to use horses and wagons to bring them over. A lot of the earlier part would just walk themselves.

Was there any central gathering place where the mahalas and the Washos would get together to trade pine nuts and acorns?

I've heard Ernie Fay say the Indians used to gather up near their place out at what was originally the Olds station in the early days, and they had pow-wows around there every once in a while. There'd be quite a few Indians come in.

Ernie was the son of Mike Fay. He said the Indians gathered out from their place there quite a bit, and that was originally the Olds station. I could show you where it is. There's some of the buildings there at the ranch now.

Did you ever witness any large gatherings of Indians in the Carson Valley?

The largest gathering I saw was up at Lake Tahoe at the old state line; there was an Indian funeral about 1912. Indians from all around the area were there at that time.

Who had died?

Well, I'd never knew the name. It was a mahala, but I never knew the name. They'd evidently come from the valley side here, because the Indians up there all moved back and forth.

Hi Jones hauled the mail from the wharf at the old state line up to the post office into town there. We were up there staying at his home because his family and my family were all good friends and known each other from the earlier days. We were up there a few days staying at the Edgewood. They were running the Edgewood property at that time. So I rode up with him as a little fellow.

He said, "A mahala died and they got me to haul the remains to where they're having the funeral"—back just a little ways from where the Raley's store is at present time, back in the timber. First they had the wagon, and the next thing they're putting everything they could think of that belonged to her in the grave. The grave seemed to me to be about 10, 12 foot square the way it was dug out.

It was a woman, you say?

Yes, it was a woman. They had the remains in a pine box around 10 feet or so in length. The Indians there loaded on his wagon that he used to haul the mail and told him to haul it up. Of course, they started their kind of Indian chant that they use there—made a half cry as soon as they caught sight of her. When the person was unloaded, then he went on; the last you could hear they were still going there. I guess she and everything she had was buried there from the way it looked to me.

That sounds like a pretty elaborate funeral.

It was. There were a lot of Indians there. It looked to me like there might have been as many as 100 or so.

Has there ever been a funeral as large as that in the Carson Valley for an Indian that you are aware of?

I never was close enough to see. There's Indians buried here in the old cemetery, then up at the Bacon ranch. There's an Indian cemetery there just off the road, but I never saw a funeral at either one. This was the closest I got to any. It just happened to be accidentally because I rode that day with Hi Jones.

You must have gone to school with some Indians?

Well, there wasn't too many that went to school here. There was one that stayed over across the street from us, here, that went to school, though I was really out of school about that time he started.

What was his name?

I can't tell you that. I think it was the next year after I was out of grammar school that he went in. He was staying over at the Hawkins family across the street, here.

Other than the mahala that you were telling me about, or the Digger, did your family employ any other Indians at any time? Did your mom have any come in and help with the house?

Not too much down here. They did up that way, but you didn't have them do too much here. They'd come around up there more and the local ranches out that way and help do the chores around, washing and things. I heard Mother mention a mahala by the name of

Molly that was coming quite regularly there at Diamond Valley.

I've been told that over in Gardnerville and Minden, very often on Sundays large groups of Washos would gather behind some of the blacksmith shops.

Yes, I would see Indians sitting there a good part of the time around that Krummes blacksmith shop. Pretty near always the mahalas would be sitting down generally either talking or playing some of the Indian gambling games. They used sticks; I don't know just how they did work myself, because I was never around where I could see much... only just from a ways off. Of course, they'd be talking in their own Indian language.

Was it men and women alike?

Yes, you'd see both around. There'd be maybe more women than you'd see men. A lot of time the men would be working at various places; women would be more free. That was, though, quite a spot there; pretty near any time in Gardnerville, you'd see all the way from half a dozen Indians or maybe more around in the neighborhood of the blacksmith shop.

Why there and not someplace else?

Well, I guess they just got into a habit of gathering there. They had room out around the shop that way, where wagons set that way. Krummes worked on them and moved them out in that place. And everybody'd sit around kind of by themselves and enjoy their company. [chuckles]

One group that very rarely gets mentioned here in the valley is the Chinese: I believe there was a small Chinese community here in Genoa.

Oh, yes, correct. Chinatown, as they called it, was what is part of the state park and log cabin grounds up here. Houses was on the east side along the fence. There is a picture taken showing Kinsey looking back, and you can see the roof from the buildings over the fence. That was referred to as Chinatown.

About how many families were living there?

I never heard exactly. There were different ones mentioned, and I never think there were too many; there'd be as many as a dozen or so or less, I would think. And then, of course, where Chinamen worked at a ranch as a cook, they lived there generally at the ranch.

What were the Chinese who lived here in Genoa's Chinatown doing for a living?

They was usually involved... some of them in the laundry. And then the Chinese worked as cooks. There was one cooked at the Adams ranch. Another one was the ranch just to the north of them.

You remember some of this from your own lifetime?

Yes, and then the same way with the Campbell family after we were here; they had a Chinaman cook there. But I think he stayed in a little cabin down there, because at that time the Chinatown was gone; shortly after we moved here, there was none of the buildings left.

What happened? Where did they all go—the Chinese?

Some of them, I guess, moved to Carson. Seemed to be quite a little settlement in Carson.

Bea Jones has been able to tell me some things about the Chinese in Genoa. I'm wondering if you remember specifically any association that you or other people may have had with them? How did they fit into the community in Genoa?

I kind of think they always stayed pretty much by themselves, only when they was working out in different places that way—quite a bit of cooks and that. But I never had any direct contact with them because most all had moved away by the time we come here by 1909. I heard Beatrice Jones's father, Gene Feticc, mention about them. Of course, he was way older. He was here when there were several Chinese that way.

Bea's been able to give me some information about some of the buildings here, but of course she's not quite as old as you are.

No, she's a little younger.

And she didn't live here as long as you have.

No.

I'm hoping you can give me some more information.

Of course, her grandfather owned the Genoa Bar. She's described the interior of it to me and some other things about it and given me a very rich description. What are your memories of the Genoa Bar before it was sold by Mr. Feticc?

He really ran quite a respectable place, you might say, for most of the bars. He didn't like to see a person drink too much that way. And when it come Prohibition, of course, he abided by the law; he didn't overstep like most of them did. He was older then, and he didn't want to take any chances of being caught. He

sold off the liquor that he had and lost that way around to different people who bought the liquor and the wine that he had on hand. By the time Prohibition came officially, he'd all sold out. He just kept his soft drinks. And, of course, he was getting older, too; he was getting well up in years.

What about the Hansen saloon? Do you remember it?

Yes. It had burned in the fire the next year after we moved here. So I was never in the building. I've seen the pictures of the interior and knew Chris Christiansen, who worked there as a bartender at different times.

Was it a different sort of establishment from the Genoa Bar? Actually, they weren't even calling it the Genoa Bar; they were calling it the Feticc Exchange.

Yes, the Feticc Exchange. No, they operated somewhat similarly, I imagine.

Henry Champagne, for which my dad and great-uncle moved a building, started a saloon later on, following the fire, on the same lot where Hansen had the earlier saloon. Hansen had moved to Sparks by that time. Champagne lived on the side of the building. There was 3 rooms: one long room was the bar room, and then the head part to the north where they divided into 2 rooms—one was a store room, and one he lived in. Of course, they had whiskey flasks, you know; they sold bar whiskey that way. When the kids'd find them and pick them up, they'd take them back, and they'd buy them back at the bar for refilling.

[laughs] Were bottles scarce?

Yes, the flask, as they called them. They're kind of flat, you know—a pocket flask. I think

I got 3 sizes of them. They were different prices that way, depending on size. They'd refill them with bar whiskey. And so every time a youngster found them, they'd save those bottles. If they'd get a dozen, they could turn them in, and any one of the saloons would buy them.

How much would they give you for a dozen of them?

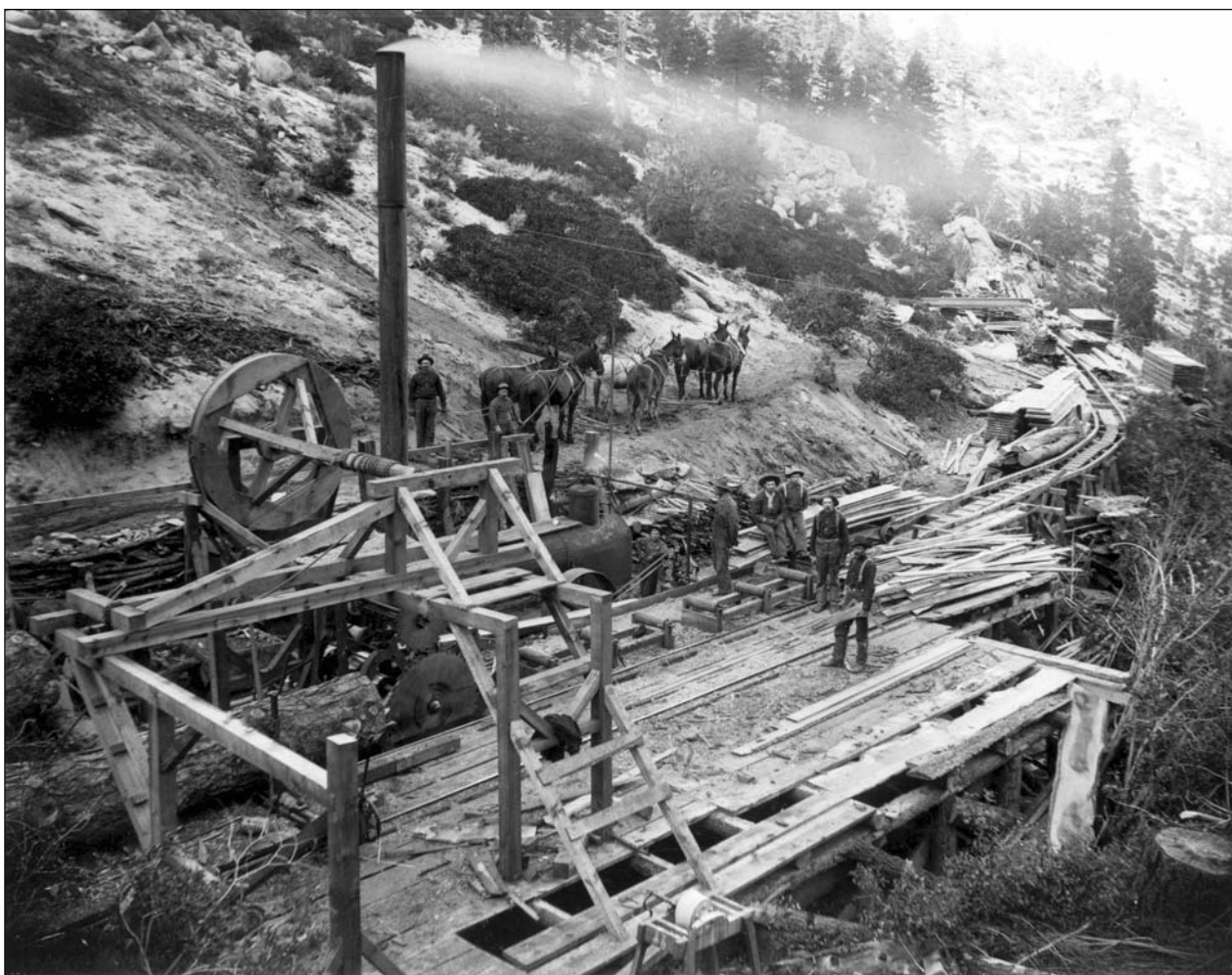
I never was around the bars. I knew of children around town done got them and took them in. I think it was about a nickel a flask they got.

I know there was one of the boys—Johnny Jepsen—and he'd taken in a flask that had a little chip. Well, [Mr. Champagne] took it from him. (The kids would occasionally slip in and get a few empty bottles out of the barrel to make up a dozen to turn in to him.) He said, "I just bought one of f of you a few days ago. It had a chip in the neck out, so I'll go out and look." And he said the boy didn't wait; he left! He happened to pick up the wrong one that evening! [laughing]

Then we played a Halloween trick on [Mr. Champagne] one time. Well, it was an older fellow that was in that. He'd get up and start the fire in the saloon and then lie down awhile in cooler weather. The building warmed up before he got up. And we slipped up and put a sack in the stove pipe in the evening after the fire had gone down. Of course, when he started the fire, he didn't notice; and the next thing he knew smoke was coming in the door, and he thought the place was afire, and he crawled out through the window—he was a big heavy-set man. [laughs] He got out, and all he could see was smoke. Finally he found out it was just the smoke from the stove! And there was a sack up in the small chimney on top! Halloween tricks were played that way on them.

I want to thank you very much for helping me with this, and I'll be probably talking to you again. It seems that we're always coming back for more information.

PHOTOGRAPHS



The Hansen and Park Sawmill, ca. 1907. This sawmill operated from Taylor Canyon, above Carson Valley, from 1907 through 1909.

Photograph courtesy of Special Collections,
University of Nevada, Reno Library: Beatrice Jones collection.

APPENDIX A: LAURIE HICKEY DISCUSSES HANSEN AND PARK SAWMILL

JULY 15, 1984

R. T. King: The Hansen-Park sawmill was on property that was purchased by the Allerman family in 1917, is that correct?

Laurie Hickey[H]: I think between probably 1915 and 1917.

Were the Allermans involved in the operation of the sawmill?

H: Maybe it would be easier if I kind of explained how the Allermans and Hansens are related.

My great-great grandfather, Nils Morrison, came to Carson Valley in about 1863. He had 9 children. His oldest was Elizabeth, who married Herman Allerman. The next daughter, Annie, married Nils Hansen. Annie Hansen had a son, Will Hansen, who married a Park [Lizzie]. Will Hansen and Dave Park were brothers-in-law, and they operated the mill.

The Allermans were neighbors, and they were cousins, so they worked with

them. When the mill was in operation they might have worked there, but there was no connection as far as owning it or operating it, other than being an employee.

Have you ever been able to determine approximately when the mill was erected?

H: No, I have no idea. I know it's been there quite a while because everything is totally deteriorated. My uncle said that years ago you could tell where they had cabins. They were log sided, and he thought the roofs were probably canvas. They'd take the roofs off in the wintertime, and snow would fill them up. The whole sides had been logs; they'd fallen over and just deteriorated.* But you could tell the size and that was probably for the crew. The cook shack is still standing out there.

We found a shack that was to the east, down the canyon.

*See note at the end of Appendix A

H: Yes, that's where they fed the milling crews and the logging crews. Fifteen to 20 years ago there was still wood stoves and things, but I don't know who got away with them. They disappeared.

Did you have a Chinese cook there?

H: I think they did, and I think one of the other Morrison sisters also lived up there and helped cook and stuff. I can remember my dad saying when he was a boy that he helped over there. She was the cook then.

Who was your father?

H: Elwood Allerman. Elizabeth Allerman's son was Fred Allerman, who is my father's father.

So she cooked up there too?

H: Not her. Carrie Morrison, who eventually married a guy named Wilson and lived out in Hawthorne, helped cook and do that sort of thing. I know my dad worked there as a boy over on the Hansen ranch. He said that he used to like it when Aunt Carrie was there helping because she always let him sleep and woke him up last. [laughter] They got up at 4:00 or 5:00 in the morning to get things done.

Who was your uncle who told you about the cabins?

H: Delbert, my father's brother.

Is he still around?

H: Yes.

Did he tell you approximately how many cabins there were up there?

H: No, he said that there was kind of like a line of them and that they had just deteriorated. He figured, talking to some old guy that had gone up there when he did, the way they built them in those days, is they had the log sides and they just cut holes and then threw canvas over the top. But I have no idea where they were. From the way he described it, they probably went up the [Taylor] Canyon.

Above the sawmill?

H: Yes, I think that's what he meant.

It's pretty steep terrain up in there.

H: He said, too, that he may have destroyed some of it, because he made a cat track [track made by earth-moving equipment] down there maybe 20, 30 years ago. He didn't know if he pushed over a lot of dirt on top of what you might be looking for.*

Did he ever tell you about how many men were in the crew?

Sheri Kern[K]: He wouldn't have known. That was long before he was born.

H: Delbert was saying he thought probably some of the wood in this house came from [the sawmill]. He knew the old horse barn came from there. Hansen's barn, our barn, the shops and the bunkhouses and things all came from there. He figures what they cut was rough-cut lumber for barns, fences, maybe posts. He thought they did a lot of it for their own use. He said maybe Dressler's barn because there's a relationship through the Dressler family that may have come

*See note at the end of Appendix A

from there. But he said probably most of the things on this end of the valley because the Campbell's sawmill he thought did a lot of the stuff down that way. But he said that he found years ago a lot of old things up there, metal things. He had found some wooden spools and figured that they were used up there.

For the belts?

H: For the belts, or to bring wood down. He said they were big.

We found a lot of twisted metal that appears to have been subjected to intense heat and pressure. Did you hear anything about that? Did a boiler ever explode?

H: There was a boiler up there. I don't know if it ever exploded.

We found some very heavy pieces of cast steel that would have had to be subjected to incredible pressure and heat in order to get bent out of shape the way they were. Do you know if that area was ever swept by fire?

H: No, it's possible that many years ago it could have been. Just nobody alive now would even know.

Has anybody in the family ever talked about why the sawmill was either dismantled or moved or what? Did they ever talk about how the whole operation came to an end?

H: They probably ran out of the good kind of trees they wanted to cut. The Hansens have all the right to the cedar timber of our property in the deed restrictions. That still remains today. There's not that much cedar up there, but they apparently wanted the cedar.

Even after they bought it they retained the right to the cedar. But Will Hansen was getting older and he died probably in 1920 or so. Dave went over to Celio's and worked on the other side. Maybe they'd got enough of their use and what they were going to sell it for and that was the end of it.

I gather that the feeling is that the mill was closed down by around 1904 or 1905. Is that correct?

H: Yes, it must have been. At the very latest, maybe 1910.

We've got a lot of conjecture on the date; Fred Dressier told me that he thought around 1910 or 1911.

H: I have no idea. I don't think it could have gone on much past 1910.

Arnold Trimmer[T]: No, it wouldn't have because I never remember it running. We moved out into Genoa in 1909.

H: There's been nothing visible up there much; there used to be Delbert City where they held the mountain back where it was sluffing. [My uncle] said that years ago you could see the boards and the pilings to keep the mountain back.

K: It sat behind where the boiler would have sat, and held the dirt back from coming down.

H: He said you could tell years ago there was like posts and then wood like a fence that held the sluffing mountain.

Way up higher he said it didn't look like it came to this side, it went to the other side, you know the chutes and things. He said you

can still see them, but he didn't think it had anything to do with this.

The terrain gets very steep.

H: Yes. He said the road used to go right up the canyon.

It would go up above the mill?

H: Yes. He said that was the only road; it went almost straight up.

I think we should probably go up and look around again. You're telling me about things that I didn't know about.

T: We should have got off on the road that [they] put in there I imagine when the power lines was put over.

Yes.

T: And follow the best looking one, you might say. [laughs]

Yes, the one that's easiest.

T: Of course you wouldn't have found the arrowhead if you hadn't gone up above!

Well, I found a remarkable arrowhead, a point that didn't belong up there. One that's about 8,000 years old according to the archeologist who tells me that points like that are never found at that altitude. They're associated with dry lake beds rather than desert areas. He's found, or some have been found, a handful of them, in all the years that people have been recording these things. One was found up near Truckee that was similar to it, but they're very rare, and we found one up there on the road cut.

H: [My uncle] said things have changed so much over the years because he's made so many roads, in and around there that he may have covered up some things that you might be looking for. He said one year they went right down the canyon with Christmas trees, and he brought them down with the cat. He probably sluffed a lot of dirt on top of things, but he said you could, a few years ago, tell where the cabins sat. He said there's squares, you can almost see them, if you're looking for them.

He's the one, of *our* family, that's spent more time up there than anybody.

K: Yes, and he talks about why the stumps were so high, and his uncle told them they cut them in the winter. He said that underneath these stumps when he was a kid they could find things that were Chinese—artifacts that were left over from workers.

From the Chinese woodcutters who would be up there?

K: Yes, and he said he found shoes from oxen and stuff hike that, and some guy came and said, "What are you going to do with those?"

And he said, "Oh nothing."

"Can I have them?"

"Sure." [laughter]

T: Yes, they used oxen quite a bit at one time along in the hills and up at Lake Tahoe.

I'm curious about that cook shack again. In looking at it, it appears the cook shack was built in the early part of this century. I doubt that it's 19th century. There are no square nails in it that we've found. It's all wire nails.

T: They changed in about 1895 when wire nails began to come into use. Our house there

in Genoa's all square nails, but from the way I was told about different ones it's just about 1895 then people went to using the crescent nails. They're a little easier to drive for one thing.

The cook house was built at the same time as the mill?

H: I don't think so. I think the cook house is newer than the mill. Or maybe it was erected around something else that had been there before, because like the old wood stove that was in there was too new. They had other logging up here years later—a big outfit came in and logged a lot of that off and so I think it was probably used during that time too. Maybe they replaced things, did things, but Delbert said he thought that the cook shack was used, but I don't think it's as old as the mill because otherwise it would be as deteriorated as the mill site is.

Of course it had a roof on it?

H: Yes. That would made a difference because he said the others he figured was canvas.

I would imagine that the rest of the mill was dismantled?

H: Yes, they probably took it someplace he said, but he found pulleys around here and he figured that that's where they were from. He said he couldn't imagine what else; he said they were huge.

Are any of them on the property now, here?

H: Oh they probably are some place. I haven't seen any.

Do you know of anything that's on this property that would have come from the mill?

H: No. Nothing that I could go out and say, "Well, that came from there.

You wouldn't happen to know who would have been on the crews up there? Any of the families: Allermans; Morrisons; Hansens; Parks...?

H: Probably. They were all probably relatives. They did have a lot of Indians.

What do you know about that?

H: Not much. Old photos I've found, there's always a bunch of Indians. One I can remember showed those canvas roofs and a wooden side, and there was an Indian woman— she might have been a cook—and a young Indian man standing in front of this tent-like wood thing with my grandfather, I think, in the photo. And so there had to have been Indians up there working because there was logs and stuff and this wooden thing. You could tell it's up in the mountains, but I'm sure now that I think about it it must have been up there.

K: Yes. We have problems too because on our grandmother's side of the family her father and his brothers logged Glenbrook and all the lake and so when we do see a picture with timbers, we don't know which side it comes from! [laughter]

H: Yes, so with the sides and stuff maybe it was up there, so there must have been Indians working up there because that's the kind of photo it was.

Now you had Indian families living on your property here, didn't you? Washo families?

H: I don't know myself. The only Indian that I can ever remember working here was Donald Ridley. Other than that, I'm sure there must have been because they had bunkhouses.

Donald Ridley is Winona James's brother isn't he?

H: Yes.

What did he do here for the Allermans?

H: He just worked in the fields and stuff. He worked here when I was a little girl. He lived out in the wash house, so that was maybe 20-30 years ago. Probably worked here until he died. A few days before he died he came back and visited. He'd come back every year. Then he moved to, I guess, Stewart—over there in the Indian colony. But he worked here, oh golly, a long time when I was little. And then a lot of times, I guess he would just come back in the summer and work during haying and that kind of thing. I don't know where he lived in the winter. I think it would have been too cold out here. I don't remember.

*Delbert Allerman later told us that the cabins in question were very far above the sawmill. They were probably used by Chinese woodcutters associated with other logging operations.

APPENDIX B:
DOCUMENTARY RECORD OF THE
HANSEN AND PARK SAWMILL

See next page.

Documentary record of the
Hansen and Park Sawmill site,
1898-1938

1. 27 October 1898 Douglas County Records
Anna Hansen bought from Niels P. Morrison and his wife, for \$100 in gold coin, 80 acres in Douglas County: NE² of SE⁴ of Sec 33, Twshp. 13N, R19E, Mt. Diablo Meridian.
2. 11 June 1904 Douglas County Records
W. M. Hansen and D. J. Park bought from Mary Jones for \$1500 in gold coin, 320.36 acres: all of NW⁴ of Sec 4 and NE⁴ of Sec 5, Twshp. 12N, R19E, M.D.B. and M.
3. 1907 (first appearance of Douglas County Assessment Roll
Hansen-Park on roll.)

ENTRY:

Hansen and Park --

All of NW⁴ Sec⁴ NE⁴ Sec 5, T.12N, R19E (320 acres); also N² of SW⁴ Sec 5 T.12N, R19E, S² of SW⁴, Sec 33 T.13N, R19E (160 acres). 320 acres valued at \$365; 160 acres valued at \$255.

8 work horses	\$400
4 harness	40
100 cds. wood	200
wagons, etc.	500

4. 1908 Douglas County Assessment Roll

Hansen and Park --

Coordinates for the land same as above. In addition:

320 acres	\$285
160 acres stripped	80
furniture	25
4 work horses	200
2 harness	20
2 milch cows	50
2 stock cattle	30
50 cords wood	100
machinery	500

5. 1909 Douglas County Asssessment Roll

Hansen and Park --

Coordinates for the land same as above. In addition:

320 acres	\$285
160 acres	80
2 horses	100
machinery	400

6. 1910 Douglas County Assessment Rolls

Hansen and Park --

No coordinates given. 240 acres of timber land valued at \$120.

7. 1911-1930 Douglas County Assessment Rolls

Hansen and Park --

Entries consistently show 240 acres of timber land. Occasionally, small improvements are reflected by assessment, but none worthy of note here. Hansen-Park may be on rolls past 1930, but I have not checked.

8. 1938

*A Contribution to the
Geographic and Economic History
of the Carson, Walker and Mono
Basins in Nevada and California,
by William N. Maule. San Fran-
cisco: California Region, Forest
Service, USDA, 1938.*

p. 41

"Parks and Hansen Sawmill (Markleeville Qd.)

"W. Parks and M. Hansen built and operated a small circular sawmill with steam power in a canyon just north of northern Mono National Forest boundary. This mill ran a short while during 1906-1907. (T.13 N., R.19E, Sec.33.) The lumber was sold locally in Carson Valley. (Arthur Brockliss [sources].)"

On page 43 Maule estimates the daily capacity of the Hansen-Park mill in m.b.f. as 15.

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ORIGINAL INDEX TO APPENDIX A: FOR REFERENCE ONLY

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